

A
SOLEMN
CAUTION
AGAINST THE
TEN HORNS
OF
CALVINISM
BY PHILALETHES,
LATELY ESCAPED.

Leeds Church Institute.

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(Rule 25.)

A
SOLEMN
CAUTION
AGAINST THE
TEN HORNS OF
CALVINISM.
BY PHILALETHES,
LATELY ESCAPED.

FOURTH EDITION,
CORRECTED.

And I stood upon the sand of the sea, and I saw a beast rise up out of the sea, having seven heads and TEN HORNS. Rev. 13;1.

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1819.

**Letter to John
Wesley**

TO THE REV. JOHN WESLEY.

REVEREND SIR,

THE author of the following strictures hopes your candour will pardon his addressing you in this public manner. Who he is, or what he is, signifies very little; only he begs leave to intimate, that he hopes he is a follower of that Saviour who "gave himself a ransom for all." He was convinced

dear sir, excuse the liberty which he has taken in recommending that little useful piece, as well as some others, which are published in your catalogue. But, perhaps, you will say, “Who hath required this performance at your hands? Are there not already better books written upon the subject than yours?” He answers, Yes; there are books much better written: They are really

written too well for the
generality of readers. He
wanted to adapt
something to the genius
and pockets of the
people. The generality of
such as profess religion
are poor, and have little
time, little capacity,
little money. If they read
and understand this,
perhaps they may be
capable of relishing
something better.
However, the writer
throws in his mite, and
hopes it will be

acceptable. In the
meantime may you, who
have much to cast into
the divine treasury, go
on and abound until you
finish your course with
joy. I am, Reverend Sir,
your obedient and
humble servant,

THE AUTHOR.

December 5th, 1779.

A SOLEMN CAUTION,

WHEN the forerunner of our blessed Lord came preaching his dispensation among men, it is said, “the same came for a witness, to bear witness of the light, THAT ALL MEN through him might believe. He was not the light, but was sent to bear witness of the light. That was the true light which LIGHTETH EVERY

whatsoever comes to pass in time.” From hence naturally follow the ensuing ten blasphemous absurdities:—

Horn 1:

1. If it is so, that, God has from all eternity ordained whatsoever comes to pass in time; then it is certain, nothing can come to pass but what he hath ordained or appointed.—But, we are

Reader, is not this shocking? Does not thy blood chill at reading all this blasphemy? I am sure mine does at writing. I know, great care is taken to hide their monstrous visage; but as it is there, I am determined to drag it out to light.

Horn 2:

2. This doctrine makes the day of judgment past;— a heresy which very early found its way

orders, would not everyone who knew the affair both despise, and in their judgment condemn, such a foolery? But how does judging men for doing that which He has before determined they should do, reflect upon the wisdom and goodness of the Almighty? It is said of Nero, that he secretly ordered Rome to be set on fire, and then laid the blame upon the

Christians, and ordered them to be persecuted for the same. But is it not horrid beyond conception to represent the God of wisdom, mercy, and goodness, even worse and more ridiculous than Nero? Such is the consequence of absolute predestination.

Horn 3:

3. It contradicts the plain word of God.—To quote all the texts of

die, O house of Israel?"
Ezek. 33: 11.

These two testimonies
from the Old Testament
cut off all absolute
predestination at a
stroke. If God is good to
all, or if he is loving to
every man, how can this
consist with his

**“Consigning their
unborn souls to hell,
Or damning them from
their mother’s womb? ”**

If his tender mercies are

are sufficient. Only I would ask, Is there any meaning in language? Or are words intended to convey any fixed and determined meaning? If that is the case, then absolute predestination manifestly contradicts the plain testimony of Scripture, and therefore must spring from the father of lies; and, as such, is to be abhorred.

Horn 4:

4. It has a tendency to

*farther notice of them
shortly.]*

Horn 5:

5. It makes promises and threatenings useless.—I apprehend promises are intended to encourage the fainthearted, and such as are ready to be discouraged in their way; and the Lord who has made them, no doubt, designs to fulfil the same. They are not mere baubles, but the firm and never-failing

Would a wise man make such a proposal? How does this inconsistent scheme reflect upon the infinitely wise and gracious God? Shall vain man throw such an odium upon his Maker? God forbid! But such an odium does this decree throw upon unerring wisdom; and all the quibbles in the world cannot clear it of the same. Again: let God speak like thunder, "The wicked shall be turned

into hell, and all the people that forget God!” yet if the sinner is incapable of taking the warning, what empty bombast does it make of the awful threatening! But let God be true, and every man a liar who can cast such vile reflections upon his righteous proceedings.

Horn 6:

6. It is contrary to every attribute in the Deity.— Now his justice

poor innocent, young
and helpless creature,
and then to strangle her.
Such a horrid picture do
these low advocates
draw of the justice of the
Supreme Being!—And
what shall we say of his
love? Nay, hear what
David said of it, namely,
that "He is good to all,
and his tender mercies
are over all his works."
Hear what the lip of
truth himself hath said,
"God so loved the world,
that he gave his

such absurdities! St. John says, “Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” But the poor reprobates may argue, “Behold what manner of hate and destruction the Father hath bestowed upon us, that we should thus by his decree be called reprobates, children of darkness, enemies to God, strangers to the

countless rays on every side; an image of which is the sun which shines on the evil and good, and the innumerable drops of rain which fall on the just and the unjust.

Some have asked me, “Do you not think that God might have justly passed you by, and left you without his grace or help at all?” I answered, No; I think he could not have done any such thing. That I was shapen in iniquity, and

beg leave to recommend what entirely satisfied me on this head, “Mr. Wesley’s Predestination Calmly Considered.” That, and his Sermon on Free Grace, I wish every reader duly to consider. “Mr. Sellon’s works have lately been published in 2 vols. 8vo. price 16s. by Blanshard, London.” ED.]

Horn 7:

7. It contradicts common sense.—There is something of a light in the breast of every one, which the Author of our being has planted, and

which we call the understanding.” By this we are enabled to see things in common life which are consistent or inconsistent; so even in religious matters there may be asserted some things so shockingly inconsistent as may affront even what we call common sense, and perhaps may be a stumbling-block in the way of many. Should the legislative power of England give out laws or

have been furnished with a better plea? They might have said, “Lord, thou knowest we could not reverse thy decree, nor avoid our impending doom. Didst thou not ordain that we should just do as we have done, seeing thou hast fore-ordained from eternity whatsoever should come to pass in time? So that we have just fulfilled thy counsel, and done all thy pleasure.” Here it seems

renounce so
unscriptural, so absurd
a scheme, which fathers
such broad blasphemies
upon the Father of
mercies, and the God of
truth.

Horn 8:

8. It has a tendency to
licentiousness. [*"Of this
tendency we have but too
many lamentable proofs."*
ED.] —It is well known
that the human heart is
deceitful above all
things, and desperately
wicked; that it is prone

Horn 9:

9. It makes the God of all grace and goodness worse than the devil.—One of the names given to satan is APOLLYON, that is, “a destroyer;” but then he is not destroying his own work, he is seeking to destroy the works of God, whose daring enemy he is, and thereby acts consistently with himself. But this gloomy scheme represents God

Horn 10:

10. Lastly. If the unconditional decree be a true doctrine, then there is no such thing as sin in the world.— Everything is just going on as he would have it to be; all are acting in the department of life which is appointed. Therefore go on, ye jolly drunkards, and jovial song-singers; proceed, ye numerous tribes of profane swearers and sabbath-breakers; curse

him, could not reverse what the fates had decreed to be done. Their fates determined what kingdoms should rise, and what should fall; what heroes should conquer, and what should be conquered. This doctrine runs throughout the poem of Homer called the Iliad; so that he makes the fates determine the ends of his two chief heroes, Hector and Achilles. And though the former

that unconditional predestination is; and if that proves the untruth of it, then are their absolute decrees untrue.

Secondly. They say that “our doctrine is Popery.”

This has as frightful an aspect as the other, and perhaps more so; as many think there is less danger of their turning Heathens, than their turning Papists. But be not frightened at nothing; perhaps the

Witnesses.” Did they die like true martyrs, calling for mercy upon their persecutors? No; the book is full of very dreadful execrations and horrible anathemas, pronounced with their dying breath. Does the spirit of Jesus breathe out threatening and slaughter in such a manner, so as to bind eternal vengeance upon any one? Let anyone consult the spirit of the Seceders and

